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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor **RAMA DEVA.**

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HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Re. 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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THE BHAGAVADGITA.

OR

THE LORD'S SONG.

FIRST DISCOURSE.

Dhritarashtra said.

1

On holy plain, on Kuru's famous field,
Gather'd together, eager for a fight,
What did they, tell me Sanjaya, sons of mine,
And Pandu's sons, there standing face to face?

Sanjaya said.

2

Seeing the force of Pandu's sons array'd,
In battle order, on that field of war,
The Prince Duryodhana his preceptor sought,
And spake to him these words of grave import.

3

Just cast a glance, O teacher, and behold
This mighty host of Pandu's warlike sons,

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Array'd in battle form by pupil thine,
The skilful son of Drupada, King of men.

4

Heroes are these and mighty bowmen all,
Equal to Bhim and Arjun on the field,
Yuyudhana great and ruler of Virat,
And royal Drupad of immortal fame.

5

Dhrishtaketu brave and Chekitana,
And valiant King of Kashi, pure of soul,
Purujit and Kuntibhoja, heroes great,
And Shaivya, bull among the race of men.

6

Yudhamanyu and Uttamaujas bold,
With martial mien and ardent soul of fire,
Subhadra's child and sons of Draupadi,
All of great cars and princes wide-renown'd.

7

Know also those, O best of the twice-born,
That on this field command my loyal troops,
These, for thy information, I do name,
The chiefs who muster to support my cause.

8

Thou, Lord, and Bhishm, and Karn of wide renown
And Krip, victorious on the battle-field,
Brave Ashwatthaman and Vikarna bold
And Saumdatti also, warrior great.

9

And many other heroes, for my sake,
Gird up their loins to renounce their lives,
With diverse weapons and with missiles rare,
And all well-versed in the art of war.

10

Yet insufficient seems this host of ours,
Though marshall'd by the Grandsire Bhishm himself

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While that of theirs seems full and sufficient,
Under the leadership of Marshal Bhim.

11

Let all then in the rank and file awake,
And keep the Grandsire from impending harm,
Let all the Generals be on proper guard,
And firmly stand at their respective posts.

12

The Ancient of the Kurus, then and there,
The Grandsire, valiant and of wide renown,
Blew his great conch to' hearten him the while,
Sounding on high a lion's roar amain.

13

Then conches, drums and tabors sounded high,
And kettledrums and cowhorns blared forth,
And roar tumultuous rent the vault of heav'n,
Causing confusion in the serried ranks.

14

There station'd in their mighty battle car,
Yok'd to white horses of superior breed,
Madhav the Great and Pandu's warlike son,
Blew conches on that famous field of war.

15

Hrishikesh his Panchajanyam blew,
And Devadattam, Conqueror of wealth,
While Bhim, his conch, named Paundra, sounded high,
Who, by his awful deeds, surprised the world.

16

And King Yudhishthir, son of Kunti, then,
His famous conch Anantvijaya blew,
And twins, Nakul-Sahadeva, known to fame,
Sughosh and Manipushpaka did sound.

17

And King of Kashi, of the mighty bow,
Shikhandin, famous for his warlike deeds,

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And Dhrishtadyumn and ruler of Virat,
And Satyaki, unconquer'd one and brave.

18

And Raja Drupad and his warlike sons,
And Saubhadra, the mighty-armed and bold,
These famous heroes all, O Lord of Earth,
Their conches blew from their imperial cars.

19

That roar tremendous rent the hearts of all
The Dhartarashtras gather'd there for fight,
Filling the earth and sky with sound intense,
And causing tremour in the breasts of men.

20

Beholding then the Dhartarashtras there,
Array'd in ranks, in front, on battle-plain,
The son of Pandu, lifting up his bow,
Address'd Sri Krishna, ere the war began.

21

O Lord of Earth, then Arjun spake this word,
To Hrishikesh, the driver of his car,

Arjuna said.

Between these armies stay my chariot,
And place me in the middle of the plain ;

22

That I may see these standing face to face,
These warriors on the battle-field array'd
With whom I have to strive, in open fight,
In this outbreaking war, O Sinless One ;

23

And gaze on these here gather'd for the fray,
Wishing to please the evil-minded son
Of Dhritarashtra, whom they come to aid,
With all their comrades and their kith and kin.

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Sanjaya said.

24

The Lord of Sleep address'd Sri Krishna thus,
And Hrishikesh did what he bade him do,
Placing that mighty chariot in the midst
Between the armies twain, on Kuru's field.

25

And Krishna spake this word to Kunti's son,
Over against the Grandsire, Dron and Kings,
Behold, O Partha, these Kurus gather'd here,
Eager for battle on this holy plain.

26

Then saw the son of Pritha standing there,
Uncles, grandfathers, teachers, cousins, sons,
Mothers' relations, grandsons, preceptors,
Comrades, companions, friends, and kith and kin;

27

Fathers-in-law and benefactors true,
Of both the armies ranged in battle form,
And seeing these, his kinsmen, near and dear,
Standing array'd and eager for combat;

28

Kaunteya, deeply mov'd to pity, then,
In sadness, uttered this to Madhava;

Arjuna said.

Seeing these kinsmen, eager for the fray,
Array'd in battle form, O Sinless One,

29

My limbs begin to fail, bereft of strength,
My mouth is parched like sandy desert dry,
My body quivers with an awful thrill,
My hair with horror standeth on its end.

30

The bow Gandiva from my grasp escapes,
My skin all burneth as in fever high.

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Unable here to stand I feel myself,
My brain is reeling, darkness covers sight.

31

And omens adverse to our cause I see,
O Sleeper on the waters, cast a glance,
Nor do I see how good can ever come,
From slaying kinsmen on the open field.

32

For I desire not victory, Govind,
Nor kingdom, riches, pleasures, earthly sway,
For what is kingship with its wealth to us,
What is enjoyment, even life on earth ?

33

Those for whose sake we sovereignty desire,
Those for whose sake we worldly blessings seek,
They stand now here desirous for a fight,
Aband'ning life, and pleasures of all sorts.

34

Teachers and fathers, sons and fathers' sires,
Fathers-in-law and mothers' brothers too,
Brothers-in-law and grandsons yet in teens,
And other kinsmen, near and dear to us.

35

I do not wish to kill these kith and kin,
Though myself slain by them, O Madhu's foe,
Ev'n for the sake of three worlds' sovereignty,
How then, for earth, a trifling thing, forsooth.

36

Tell me, Janardan, what gain can be ours,
By slaying these, our kinsmen near and dear,
For slaughter of these desperadoes must
Involve us all in sin, and lead to hell.

37

So we should not these Dhartarashtras kill,
They are our own, they are our blood and bone,

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For how by slaying these may we secure
Peace of the soul or quiet of the mind ?

38

Although these men blinded by avarice,
With Reason clouded by covetous greed,
No sin perceive in slaught'ring family,
No crime in hostile attitude to friends ;

39

Why should not we attempt to turn away
From such a deadly sin as this, my Friend ?
For say, Janardan, why we should not try
To stop this feud that ruineth kith and kin ?

40

With loss of families traditions go,
Prestige and honour vanish like a mist,
And noble customs gone, anarchy comes,
Paving the path to utter lawlessness.

41

Where lawlessness prevails uncheck'd, O Krishn,
The women of the family go wrong,
Women corrupted, there ariseth sin,
Leading to caste-confusion among men.

42

This caste-confusion drags to hell, forthwith,
The slayers of the family and kin,
Their elders also come to grief forsooth,
Depriv'd of bread and water here below.

43

The caste-confusion also sweeps away,
Owing to misdeeds of the slayer of kin,
The ever-lasting Institutes of race
As well as those that families maintain.

44

And men who cause destruction of their race,
By trampling *adharma* under foot this way,

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Abide in hell for ever, evermore,
This have we heard from those that know the Law.

45

Alas ! in sinful deed are we engaged,
We, who are bent on killing kinsmen near,
From avarice, from greed of worldly gain,
From base desire to wield the earthly pow'r.

46

If these Dhartarashtras, holding swords in hand,
Should slay me unresisting and unarm'd,
That for us all the better way would be,
For all the combatants assembled here.

Sanjaya said.

47

Having thus spoken on that awful field,
Arjun his bow and arrows flung away,
And sank in sorrow on his chariot-seat,
Giving full vent to grief and inward pain.

Here Ends the First Discourse
Entitled
Arjuna's Despair.

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A BIRD'S-EYE-VIEW OF SPANISH HISTORY.

"It may be the vulgar part of human nature which busies itself with the semblance and doings of living sovereigns, it is its nobler part which busies itself with those of the dead." (Marcus Aurelias.)

"Oh, lovely Spain! renowned, romantic land!
Where is that standard which Pelagio bore,
When Cava's traitor-sire first called the band
That dyed thy mountain-streams with Gothic gore?
Where are those bloody banners which of yore
Waived over thy sons, victorious to the gale,
And drove at last the spoilors to their shore?
Red gleamed the cross, and waved the crescent pale
While Afric's echoes thrilled with Moorish Matrons' wail."

(Byron's Childe Harold.)

The history of the Spanish Peninsula is interesting for several reasons:

Firstly: because Spain has been not only the battle-ground upon which was decided the form into which modern civilization should be moulded—whether Aryan or Semitic, Christian or Moslem—but also the spot where the traces and traditions of each succeeding system lingered long after its onward impetus was spent. The country thus became the preserver and transmitter to the modern world of many survivals of vanished ancient systems, and the culture of Spain itself was in some sense, an epitome, an epitome of the various rival systems that have in historic times, divided the world.

Secondly: because the climatic, geographical and ethnological situation of the Spanish Peninsula has many points which excite more than ordinary interest for the student of history. Celts, Afrosemites, Greeks, Phoenicians, Carthaginians, Romans,

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Teutons, Franks, Goths and bands of Muslim conquerors all in turn flooded the land and in modern Spain traces, though faint, may be discovered of a residuum of each inundation.

Thirdly: because the religious aspect of Spanish history cannot but be of interest to the Indian, who himself represents in his nature the wonderful influences of that great civilizing agency, which for want of a better term we call religion. It will be interesting and highly instructive to note how in the course of the Spanish national development a week-kneed theocracy was at first pushed back by the more vigorous bearers of the crescent-standard, and yet how the mystic spiritual exaltation which swayed Spain in the 16th century, welded the scattered and shattered elements of Spanish nationality into a cohesion, which made the Spaniards not only strong at home but the first precursors of that tendency of adventure and aggressiveness, which has since formed the distinguishing characteristic of some of the modern nations. To a student of history as a science the vast and sanguinary phase of the religious upheaval in Spain spreading as it did over very nearly eight centuries of time and chequered as it was with some of the fiercest scenes of bloodshed and cruelty, all these are an object-lesson of immense importance and instruction. The sense and conciousness of individuality which religious teachings develop in the average mind may be utilised and wrought into a useful weapon to safeguard the onward and yet peaceful, development of the human race.

Fourthly: because it is not that Spain has only contributed to swell the gory records of the world's battles by aiding the "Punic hosts and Roman

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legions", "or by taking heroic part in the battles which finally insured the triumph of the Roman and Aryan in Europe". But in the domain of theology as well as art, the modern world is indebted to the Spanish genius to a considerable extent.

For all practical purposes Spain may be said to be bounded on the North by the Bay of Biscay; on the Western side by the Atlantic Ocean and Portugal; on the South and East by the Mediterranean.

It is a peninsula cut up by the numerous mountains and valleys, watered by large and useful rivers and has mineral and vegetable resources of great economic value. The climate is mild and healthful.

Early history—The earliest people who went to Spain were the Phœnicians. "The poorness of their own cramped, little land of Phœnicia had driven them to the sea for a livelihood" and it was they who nearly 1,100 years before the birth of Christ brought their fragile rude-oar propelled boats to the shores of Spain and established their early peaceful settlement Gaderia, the modern Cadiz. The earliest inhabitants of whom we read in Spanish History were the Iberians. They were warlike and brave, sober and light-hearted. It is conjectured that the Iberians have nothing to do with the Indo-European family of Aryans but they show linguistic and other characteristics connecting them with the Egyptians and the ancient inhabitants of the Sahara and Nubea.

Then came the Celts and gradually the Iberians and Celts gave rise to an admixture which combined the powerful frames and love of home of the Celts with the activity and the "overwhelming sense of individuality and independence" of the original Iberians. But the Phoenicians did not come to Spain as warriors or conquerors. They came only as merchants and for nearly six centuries they carried on the import and export of commodities to and from Spain.

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Thus an intercourse between the Eastern coast of the Mediterranean with the extreme West commenced; and while the Phœnicians brought mainly material development and prosperity to the Celtiberians, the Greek incomers introduced "political, religious and moral ideas which took root and produced important fruit."

The *Phoenicians* not satisfied with their wealth and possessions in Cadiz began to advance further land-ward and thus came in contact with the warlike Celtiberians of the interior. "By this time" says Mr. Home, "the native tribes had received sufficient Greek culture to recognise the wisdom of Federation against a common enemy, and united swept down upon the Phoenician settlements on the coast with fire and sword." The Phoenicians sought the help of the Carthaginians which the latter did give but only as a bait to eventually capture and destroy the Phœnicians settlement. Thus for nearly two centuries and a half the Carthaginians used the resources of the Spanish coast to very great advantage to themselves. So long as the Spaniards furnished mercenaries to the Carthaginians against Romans and so long as they laid their mines at their disposal for revenues the Carthaginians remained satisfied. But the Spaniards themselves had to face a severer situation and to learn a sterner lesson. The people who hired themselves out to the Phoenicians to destroy the hearths and homes of the Romans could not enjoy peace and freedom for long. Hamilcar, Hasdrubal and Hannibal one after the other made attempts to establish Carthaginian supremacy in Spain. But this object was not achieved, for the Carthaginians as a power disappeared after the second Punic war, leaving the Romans free to assert their domination over the destinies of Spain. At this period the Spanish people were not one united people or state. The North and North-West portions were inhabited by tribes who were generally uncivilized. But those that peopled the Eastern and Southern coasts had learned much from the

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Phoenicians, Greeks and Romans. They raised crops, worked galleys and bred horses and cattle. Mining was carried on and coins were struck. They were familiar with certain kinds of wines and took delight in athletic sports and also in bull-baiting. The Romans treated Spain as a country acquired by conquest. Administrative divisions were made, Consuls were appointed, cantonments were laid out and permanent garrisons of Roman Soldiers were stationed. And although the northern and central tribesmen showed stubbornness, so much so that "every valley, every pass and every ford had to be won by sheer force of arms" the Roman eagles had brought down their prey pretty completely by the year 179 B. C.

The state of affairs that followed is worthy of note. "The country was proverbially rich and Rome was already growing corrupt; the prætors eager only to grow rapidly wealthy and return to the luxury and splendour of the mother-city, extorted treasure from the natives with heartless cruelty and prevented the development of the country." "The censor Marcus Cato was sent by the Senate to take supreme command in 197 B. C. and to remedy the extortion to which the Iberians were exposed. He was a Stoic whose justice was proverbial; but even he destroyed 400 towns in one year and during his short government he sent from Spain to the Roman treasury 1400 lbs of gold and 1024 lbs of silver. If the just Marcus Cato acted thus, it may be imagined what would have been the excesses of the ordinary gready prætor".

But even a worm would turn under rapine like this. Some of the tribes organised themselves into a "federation" to throw off the devastating Roman domination. The struggle that ensued throws a curious light upon the working of human nature. We read that as a measure of precaution the Roman generals massacred in cold blood and by two instalments 50,000 of the Spainish tribesmen and "refugees who had trusted to their word of honour".

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But the real spirit of Spain was yet to rise. A shepherd Viriathus by name, a leader by birth and instinct, now arose to infuse patriotism and courage into his tribesmen. Ten thousand men gathered round him and no less than nine retreats were forced upon the Romans. But Roman gold did what their arms could not do, and the great hero and patriot was assassinated by one of his own countrymen. "Rome the conqueror of Carthage, Macedonia and Greece in battle could only conquer Spain by murder."

After the treacherous murder of Viriathus, the Numancians made a firm stand against the Roman conquerors and for fourteen years, Numantiua played the part of Chittore in Spain. But when it fell, the Roman victory was complete, and thenceforward the Roman tax-collector had free hand and full play. The Romans introduced their own laws and religion into Spain and by means of roads and aqueducts, army stations and churches, schools and municipalities spread all the network of civilizing agencies.

A few glimpses of the condition of Spain during the Empire may be instructive. "The rapacity of Roman" "officers vexed Spain and she was made the granary as" "well as the treasure-house of Rome. She was compelled" "to send to Rome an yearly supply of a fixed quantity of" "foodstuffs. The rapacity of tax-collectors and the cor-" "ruption of the proctors were rapidly turning Spain into a" "desert. Carracalla had forced upon all provincial popula-" "tions the burden of Roman citizenship while still extorting" "from them their provincial tributes, and the unfortunate" "curials of the towns were now made responsible not only" "for the taxes of their own municipalities but for those of" "the surrounding rural districts. This meant wide spread" "ruin and the smaller land holders, upon whom this crushing" "responsibility mainly rested abandoned by thousands their" "fields and holdings and sought safety in distant foreign" "regions or even in slavery. Their abandoned lands were" "bestowed upon provincial government nominees, in order"

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"that the plunder of the cultivators should be complete in"
"the guise of the law. Under this overwhelming burden"
"of taxation falling almost entirely on the workers and"
"tillers of the soil, agriculture sank to utter exhaustion and"
"woods and deserts covered some of the finest grain grow-"
"ing soil in Europe. Great tracts of land, too, fell into the"
"hands of Roman officers, who in the absence of the free"
"tenants, who had fled or been destroyed in the foreign"
"wars of Rome, resorted to universal slave labour for the"
"cultivation of their estates. Slavery also became the rule"
"in Spanish towns, for handicraftsmen also had been almost"
"crushed out of existence by taxation and often voluntarily"
"went into slavery to insure for themselves, at least bread"
"and shelter."

Thus after the Roman rule Spain was politically and economically in ruins and when the Goths swept upon Spain, the people could make not even a semblance of resistance to their devastation. For a considerable time the Goths were masters of the situation in Spain. They introduced principles of feudalism in goverment and it was due to Gothic influence that the status of woman in Spain gradually improved.

After the introduction of Christianity the Catholic clergy grew in influence until the bishops perceived that if they could utilise their vast religious influence with the people they could not only successfully defy a foreign power and army but they could bring about a desirable state of existence which goes by the name of nationality and which alone strong and solidified was the panacea for the sufferings of Spain. In Spain the ecclesiastical councils were the only truly national organisations and they gave the people some unity and co-operation; whilst the Gothic monarchs were one by one falling victims to their blood-feuds and civil dissensions with their nobles. The clergy were at this time practically the king-makers. But "as

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the kings grew in splendour they declined in power and their masters the bishops were all getting degenerate."

Spain at this period suffered as much from an overdose of loyalty to the figure-head of the state as she suffered from that mental paralysis which is generally the consequence of ecclesiastical supremacy. The condition of Spain at this time may be in some respect likened to the one which the Mahomedan invader of India found in the time of Jaichand, the king of Kannauj.

A corrupt aristocracy divided the land among themselves; the great estates were tilled by a wretched and helpless race of serfs; the citizen classes were ruined. On the other side of the straits of Gibraltar were the soldiers of Islam, all hardy warriors, fired with the fervour of a new faith, bred to arms from their childhood, simple and rude in their life, and eager to plunder the rich lands of the "infidels." The parallel does not end here. "Treachery came to the aid of Mohommed Ghory as it did in the case of Musa the then Arab governor of North Africa. A young girl, too, was in India as in Spain, the cause of her country's fall. The name of the Spanish Sanyukta was Florinda. King Roderick insulted seriously Count Julian's daughter whom the father, according to custom, had left at the court for training. Julian enraged, forgot his own feud with Musa and invited him to avenge upon Roderick.

Jarik was the name of the Moorish invader. He had 12,000 troops of whom 5,000 were Berbers and King Roderick commanded nearly 72,000 men. "But the invaders were bold and hardy, used to war, and led by a hero, the Spaniards were a crowd of ill treated slaves, and among their commanders were treacherous nobles." The issue of the battle was not doubtful. The fairest provinces of Spain were for eight centuries placed under the domination of the Moslems.

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A little scene that occured before the battle of Guadelete may be quoted. The splendour of the Gothic king and huge battalions for a while filled the Tarik's 12,000 with dismay. But like Hannibal he cheered up his men by saying "Before you is the enemy and the sea is at your backs. By Allah, there is no escape for you save in valour and resolution." And the men simply cried out "we will follow thee, oh Tarik." The conflict lasted for a whole week and the Gothic king and his partisans were utterly routed and overcome. And "with the co-operation of the "Jews and the terror of the Spaniards, Tarik's conquest proceeded apace." Here and there did the conquered people make heroic and strategic defences, but it will not be possible or profitable to follow the long course of the struggle through which the Mahomedans reduced the whole peninsula. But one incident is worth recounting.

After Theodimir had all his army cut to pieces in the defiles of the mountain passes of Mercia he betook himself to the city of Orihuela and there was only one page left to accompany him thither. Here there were only women left in the town. While the victorious Moslems were coming behind him he played an ingenious trick. He made the women tie their hair so as to look like beards and having attired themselves as males he made them wear helmets and carry rods like spears. Thus equipped and disguised like soldiers the women swarmed the ramparts of the town. In the falling shades of the dusk, the enemy surveyed the well defended condition of the town and he paused. In the meantime Theodimir holding a flag of truce in his hand and followed by his faithful sole surviving page sought the presence of the Mohamedan general, and introducing himself as the envoy of the commander of the town proposed for peace, adding at the same time that the town could stand a long seige but that his commander was desirous of not sacrificing his

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soldiers unless the general was bent upon taking the town by force in which case, he added, his garrison were determined to fight to the last man that might be left. The whole affair was so cleverly managed that the Mahomedan general drafted and sealed a treaty promising not to molest any person or property in the town. When the document was handed over to this self-styled emissary for signatures he wrote his own name Theodinner on it.

In the morning the gates of the town were thrown open and in vain did the victor-victim of the Mahomedan general look out for the defending force to come out of the town. In his bewilderment he asked Theodimir as to where his soldiers were. Then the whole trick was revealed. The chivalry of the general was so much tickled that he made Theodinner the governor of the town.

The Moors did attempt a wholesale conquest of Europe, but their course was checked once for all in 733 A. D. by the victory of Charles Martel. They therefore settled down to consolidate what they had already acquired. Spain being dreary and cold for the most part and the inhabitants stubborn and independent, the Moors let them alone. But the southern provinces were warm and fertile and these they held and termed Andalus, the modern Andulasia representing $\frac{3}{4}$th of the entire peninsula of Spain.

The Moors were milder but cleverer conquerors than those whom the Spainiards had to accommodate so far. The taxes were light and evenly distributed and the people were for the first time permitted to cultivate their lands. Religious toleration was so marked "that there was not a single religious revolt during the eighth century."

The changes in the destinies of the Khalifate in Arabia wrought changes in the empire, and by successful strategy and adventure Abd-er-Rahman became the King of Cordova in Spain. This dynasty endured for nearly 300 years.

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The history of Spain now divides itself into two opposite dramas. In the North, Christian kings, with varied success and changing fortune, kept sway whereas in the South the descendants of Abd-er-Rahman carried on the work of consolidation of their Mahomedan rule with various degrees of success.

At times the two rulers came to measure swords and now one succeeded and then the other but neither could overcome or overrun the other. Amidst this scene of long-drawn hostilities, the ecclesiastics did one thing. They prevented the fusion of the Spainish and the Arabic races and their institutions.

Although the Arabic language was growing fashionable and the people were gradually getting resigned to the customs and manners of the Moors, yet there was enough left of Spanish blood and energy to enable the Christian Spaniards to make an effort to recover their country from the Moslems. The Moslem empire was crumbling to pieces partly owing to its unweildy size and partly owing to its internal decay and dissensions. On the other hand the Spaniards "*were not yet one nation to be moved by one common impulse, but a number of imperfectly fused races, each of which looked upon its geographical division as its exclusive fatherland*". And during the first struggle of reconquest against the common enemy, the Christians were not free from dissensions. But there was one good institution *viz* the Ecclesiastical council (Toledo) which at first had confined its attention to holy matters gradually became a national institution dealing with political question and also at the same time spreading ideas of liberty and founding institutions of an educative and patriotic character.

But during the three hundred years which follow, Spanish Art and Science stood still. "In the din of war schools were pushed" and the history of Christian Spain was nothing but one series of attempts to extend the

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frontier. The reign of Alphonso V was nothing but a period of bloodshed and violence. It is tedious to follow the doings of successive kings who inspired by religious zeal and kept up by ambition of conquest at last subdued the Moslem power and once more Spain emerged from her long subjugation into a nation following one religion and one political authority and ideal. By the January of 1492 the indomitable spirit and invincible determination of Queen Isabella wrested from Moslem hands the last flickering light of their rule in Granada. The fact was a great one and it was destined to have an enormous effect upon the Spanish people and upon the history of the world. Seized with religious zeal and elated with success and conquest they lost their head for a while. The atrocities and persecutions which the Moors suffered are enough to show how far christians sometimes depart from the spirit of their master. This may be the unwritten chapter of the peaceful mission of the religion of the Cross, but the following passage is worth quoting.

"By torturing some and burning others and by threatening all,"
"they at length succeeded; and we are assured that after the year"
"1526 there was no Mahomedan in Spain who had not been con-"
"verted to Christianity. Discipline was enforced by Inquisition and"
"the new converts Moriscoes as they were now called, were treated"
"with the utmost barbarity. The civil government joined hands"
"with the ecclesiastical Inquisition and both made the converts give"
"up Arabic and learn Spanish. They were forbidden to read their"
"native language, or to write it or even to speak it in their own houses"
"All their traditional customs and ceremonies were stopped and"
"women were obliged to go unveiled. 'As the Church regarded bath-'"
"ing a heathenish custom all public baths were to be destroyed and"
"even all baths in private houses."

In the reign of Phillip III, under the influence and coercion of the clergy "about one million of the most industrious inhabitants of Spain, were hunted out like wild beasts, because the Bishops were not sure of the

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religious sincerity of the Moorish converts. Their women were ravaged, men were butchered and those that escaped to the coast of Africa were attacked and destroyed by the Bedouins."

But whilst the reign of Ferdinand and Isabela by their strong policy of religious persecution and racial fusion brought about a hasty solidarity of the Spanish people and thus gave the monarchs materials for self gratification and satisfaction, it really weakened the nation. The Spanish people went forth into the world on a long programme of conquest and discovery. A Spainish empire started up into existence which for a while sent a thrill through Europe. Under Phillip II the empire included Spain, Italy, America and the Eastern Seas, which yielded gold, silver and other valuable products. The revenues were probably ten times as much as Elizabeth derived from England and their Naval and Military force was at that time unequalled in the world for discipline and training.

But unfortunately Spain had bit off more than what she could chew and it was not long before the extensive boundaries of the Spainish Empire collapsed and contracted as rapidly as they were extended. How the Netherlands were lost to Spain will, I believe, form a fruitful digression from the main course of the subject. The Netherlands represent what now go under the name of Holland and Belgium. There were 17 provinces the population having been largely compounded of the Teutonic, Balairan and Frisian elements and during the sixteen centuries of their previous history we find their people developing into a race resolutely fighting against the tyranny of Vespasan maintaining partial independence against the sagacious dominion of Charlemagne refusing on Fries land to accept the Papal yoke of Feudal claim and throughout the dark ages struggling resolutely towards light, wresting from a series of petty

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sovereigns a gradual and practical recognition of the claims of humanity. Throughout the reigns of the Burgundian family of Phillip the good, of Charles the bold, of Emperor Maximillian I, Charles V we find that "in the little Netherland territory, humanity bleeding but not killed, still stands at bay defies the hunters." But now happened an event the abdication of Charles the fifth in favour of Phillip II (Spain)—which placed the provinces so passionate for nationality, for Municipal freedom and for religious reformation in the hands of a prince foreign to their blood, their tongue "their religion and their whole habit of life and thought." In character and thought, Phillip the Second was a combination of all that was weak and repulsive. But in the Netherlands grew up a patriot in the person of William, Prince of Orange, who laid the foundation of the political emancipation of his country, his conduct throughout the struggle was that of a man "who "placed his wealth, his life, his time at the service of" "his country, ever vigilant, never despairing in the darkest" "hour. Thwarted at times and even calumniated by those" "whom he was striving to save, he presents a spectacle" "of patient heroism, of calm resolution of skill in" "diplomacy and statecraft, never surpassed in history." Within 10 years of the maladministration of Phillip II of Spain, that is in 1565 A. D., Prince Orange, with all the patriotic noblemen, virtually withdrew from all share in the government, and the persecution and cruelty of the Spaniards grew hideous and hot. The measures adopted by the government to crush and smother the rising spirit of liberty and patrotism may be gathered from the following extracts from an edict which was promulgated at the time.

1. "No one shall print, write, copy, keep, conceal, sell, levy" "or give in Churches, streets or other places any book or writing" "of Martin Luther."

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2. "That such perturbators of the general quiet are to be" "executed to wit the man with these word, and the women to be" "buried alive, if they do not persist in their errors. If they do per-" "sist in them, then they are to be executed with fire; all their pro-" "perty in both cases being confiscated to the crown. Treachery to" "one's friend was encouraged by promises of pardon and gift of half" "the property of the friend to the betraying traitor."

3. "This edict from which an extract has been given above "was ordered to be read every six months in every town and village "of the Netherlands."

In the month of April 1566 A. D. the patriotic nobles formed themselves into a confederacy, thus bringing together the various prominent men of the time. The nobles waited in a large body upon the Regent queen, Margaret, to represent their grievances. During the interview a personal attendant nobleman of the queen was overheard to say to her that she had nothing to dread from the beggars who had come to see her. This was enough for the petitioning patriots. The very next day a large dinner was arranged and on the sneer being alluded to, the Confederates lifted up their glasses and drank the toast crying "Long live the beggars." The host De Brederode procured a begger's *jholi* and having first slung it round his shoulders handed it on to his guests. At this time the Prince of Orange and other friends joined the demonstration and thence forward the patriots adopted great cloaks like those of beggars and the appellation "Guex" applied to all those who advocated reform and liberty. The doctrines of Calvin and Luther were spreading amongst the people and the three enemies they had to face and crush out were Popery, the Inquisition, and Spain. The centre of national activity was the town of Antwerp, William had by means of his spies at the court of Spain discovered the plans of Phillip VI, and consequently he withdrew for a time from the Netherlands to mature his plans for the country's liberation.

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In 1567 A. D., Duke of Aloa, a cruel tyrant, marched into Brussels with an army of fifteen thousand Spaniards. The Council of Blood was established and some of the patriots were beheaded. Hanging, decapitation, quartering and burning of human beings were carried on with great cruelty and enormous property was confiscated.

Prince William had by this time sold all his property and aided by means of other contributions from his relatives, Hollanders and Flemings, he succeeded in raising an army. In the Spring of 1568 A. D. the Netherlands were invaded and in May a division of royal troops was defeated by the patriots. In July, the wily Alva inflicted a defeat upon Prince of Orange and by the following October he was forced to dismiss his men numbering nearly thirty thousand since he could not obtain funds to pay them. The patriots now began to organise a naval force and thus to cut off the Spainish ships that brought ammunition and commercial goods for the troops. At this time the people of Holland and Zealand broke into a revolt and Prince William having returned, succeeded with the help of his brother in taking back many towns in the Southern provinces. Alva did not give battle but kept attacking towns in the North. The seige of Harbin which lasted for seven months in 1572-73 A. D. cost the Spaniards ten thousand men before they could take the town.

"The women had fought like tigresses on the ram"- "parts facing the long spikes of the enemy flinging" "boiling oil and tarred hoops set alight and using daggers" "and pistols in defence of their lives and their honour. The" "governor, chief officers and 2,000 of the garrison were" "murdered on surrender," but in other directions, the" patriots, secured some important successes. The citizens of Alkawaar routed the enemy inflicting great loss of men and on the Ziderzee the Spainish fleet was almost annihilated. An offer of general amnesty was made by the Spanish king, he had recalled Alva and a milder successor

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was deputed and the Council of Blood was abolished. But the Netherlanders were determined on emancipation or annihilation and they only scornfully rejected these conciliatory measures.

In 1574 A. D. important seiges and engagements took place, and at all points of the heroic struggle William was present in person or in spirit by speech or by letter, with prudent counsel, vigilant care, indomitable courage and unfailing resolution.

In 1576 A. D. the struggle looked rather hopeless for the patriots and in November of that year, took place what is known as the Spanish fury or the sack of Antwerp "For three days the place was in possession of mere fiends filled with the spirit of greed, murder and lust, while fire destroyed the Town-hall and hundreds of the better houses and thousands of the citizens perished by the sword."

The year 1576, saw greater efforts being put forth by the people. They entered into a treaty, the famous Pacification of Ghent, and thereby merging their religious differences, Holland and Zealand made a common cause with the Southern "Estates" or the representative bodies of the Southern Netherlands. Their common object hence forward was to get rid of the Spanish troops. Prince William in co-operation with the "States-General" had gathered a large army at Wavre and monetary help had also been received from queen Elizabeth of England. Having replaced Spanish troops by native garrisons in the citadels in September 1577 A. D. Prince William of Orange entered Brussels in triumph and was appointed Governor. But this event was followed by dissensions and jealousies in the patriot camp. Another effort was made by Spain and in 1578 A. D. a mixed army of Italian, Spanish and French troops inflicted a severe defeat on the Patriot Army. The States-General gathered together another army of Germans and English Volunteers and Amsterdam

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stood out boldly for the cause of liberty. The Southern States having shown some weakness William adopted a changed course of policy. In the first month of 1879 the seven united provinces were formed in virtue of the union of Utrecht. The document made no mention of allegiance to Spain and was thus the formal basis of the Republic of Holland. Phillip was anxious to bring about a conciliation, but Prince Orange's determination saved the critical situation and early in the noteworthy year of 1580 A. D. the freedom of Holland was declared at Antwerp.

The Cologne conference has been a great eye-opener of political reformers. When the liberty of a nations is concerned, no amount of ream of paper scrawled over with barbarous technicalities could smother and bury a quarrel which had its origin in the mutual antagonism of human elements. At Cologne were assembled holiness, serenity, dignity, law and learning in abundance, but they could not heal a bleeding country. Throughout the negotiations, the Prince stood unflinching and unmoved on his principles and conscience. "I promise" he declared "to do my duty with all my strength and skill as God and my Conscience are witnesses to what I have done hitherto."

Two generations had to pass by before the Netherlands became absolutely free; but the United State had practically come into existence in 1581. And the civil and religious liberty of the citizen, the political independence of the lands together with the total expulsion of the ancient foreign tyranny from the soil had been achieved ere the eyes of William were closed. He was a man whom his mortal enemy Phillip could neither bribe nor cajole, nor catch nor conquer. Two attempts were made on the life of William. Phillip offered to give eighty thousand ducats to the person who would murder the prince, but the wounded patriot recovered this first time from the pistol

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wounds of the assasin. But on July 10th, 1584 while the Prince was going to be inangurated Sovereign of the United Provinces he was fatally wounded in his left side by 3 balls from a huge pistol and expired in a few minutes. The last scene in this struggle was the treaty of Munster between Spain and Holland on January 30, 1648 A. D. After 80 years of fierce conflict Dutch independence was recognised and "a more splendid triumph of the cause of freedom against enormous odds does not adorn the page of history"

I have tried to summarize the History of Spain up to the period by which the fall of Granada had brought to close the long duel between Spaniards and Moors and which lasted for 780 years. The whole land of Spain was now under native dominion. The courage of Queen Isabela and the wisdom and prudence of her husband made of Spain one whole and entire kingdom. As a side issue I have also tried to relate briefly the story of the Netherlands and here I must stop. The history of Spain after this is the record of internal development and foreign adjustment. It may be remarked in passing that Spain has not been very happy in her rulers and has consequently often been made the plaything of Military and Political adventurers. Not unoften the people have been forced into a revolutionary career which she followed during a greater part of the last 100 years.

The history of Spain is a very long story of changes and vicissitudes; of foreign oppression and internal trouble; of empire and colonization; of commercial prosperity and industrial development—in short, of every conceivable phase of human progress and deterioration. It teaches us that beneficent ends cannot be attained by means which disregards human sufferings or trample human rights, that the greatest misfortune that could befall a nation is its conquest by an unsympathetic people and that concentra-

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tion of unrestrained authority in one man and its transmission to a line of personal successors is one of the most pernicious of political institutions.

In the domain of theology, the history of Christian Spain, while showing how religion can be a source of strength and union does at the same time teach us a lesson that blind obedience to religious authority constitutes one of the most potent causes of national decay and degeneracy. A people that are incapable of appreciating the value of doubt are most unwilling to acquire new ideas. Those who submit to religious authority easily also fall easy victims to political tyranny. Spain, unfortunately, never possessed, in a sufficient degree, the spirit of self-reliance. Here lay the source of her weakness. Calamities may be inflicted by others but no people can be degraded but by their own acts. With nations as with individuals none are dishonored if they are true to themselves. For ".....To thine own self be true,

And it must follow as the night, the day,
Thou canst not then be false to any man".

What does our country need? No armies standing
With sabres gleaming ready for the fight;
Not increased navies skilful and commanding,
To bound the waters with an iron of might;
Not haughty men with glutted purses trying
To purchase souls, and keep the power of place;
Not jewelled dolls with—one another vying
For palms of beauty, elegance, and grace.
But we want women, strong of soul, yet lowly,
With that rare meekness, born of gentleness.
Women whose lives are pure and clean and holy,
The women whom all little children bless;
Brave, earnest women, helpful to each other,
With—finest scorn for all things low and mean;
Women who hold the names of wife and mother,
Far nobler than the title of a queen.
Oh! these are they who mould the men of story,
These mothers, ofttimes shorn of grace and youth,
Who, worn and weary, ask no greater glory
Than making some Young soul the home of Truth.

(*Wilcox.*)

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THE THEORY OF CREATION.

A REPLY.

In my last article I replied to Mr. "Lover of Truth's" first article on the question of eternity of matter. I now come to his second article on the same subject which appeared under the above heading in the *Muslim Review* of April 1911.

In this article he undertakes "to show *firstly* that matter cannot possibly be self-existent and eternal with God, and *secondly* if matter be assumed to be self-existent and co-eternal with God, God could not possibly have made our present universe out of it."

He begins by recognizing a necessary principle:

"If we see a thing or phenomenon in nature there is absolutely no ground for us to seek for its cause unless we have reason to believe it to be an event, unless we have ground for supposing that it has begun to be, unless it has got the character of an effect."

So far so good. Then quoting from Flint's Thiesm he enters into an unnecessary disquisition to show that the universe constituted as it is, and consisting of the earth, the sun, the moon the stars and other things, has the character of an effect, and is therefore not eternal. The Aryas do not say that the universe is eternal. This is what I have myself tried to disprove when speaking of the Buddhist theory, (vide *Fountain-head of Religion* p. p. 117-119.)

Next he proceeds to show that the primordial matter also is not eternal. This is the real point at issue. He speaks of two "most accepted materialistic theories about the original state of matter" viz. 'the atomic theory and the Nebular theory.' I may state that we believe in the *atomic* theory, though from our point of view there is no opposition between it and the *Nebular* theory.

Having recognised the sound principle that only that thing which is an event or effect, which once began

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to be, has a cause,—Mr. "Lover of Truth" proceeds to lay down a criterion that what is "liable to change" is temporal and what is eternal must be "free from change." He then proposes to "test the primordial matter by this criterion." I challenge this novel proposition or criterion, if the word *change* is used in a broad sense including changes of outward forms which matter under goes. It has not been recognised by any scientists or philosophers. Let me quote from Flint's *Theism* from which Mr. "Lover of Truth" has taken his first proposition which I admit to be sound:

"When we assume the principle of causality.....what precisely is it that we assume? Only this: that whatever has begun to be, must have had an antecedent, or ground, or cause which accounts for it. We do not assume that every existence must have had a cause. We have no right indeed to assume that any existence has had a cause until we have found reason to regard it as not an eternal existence, but one which has had an origin. Whatever we believe, however, to have had an origin, we at once believe also to have had a cause."

Arguing on this line, Dr. Flint shows that the universe as now constituted is an effect. He concludes:

"There is no denying, then, that the universe is to a great extent an effect, an event, something which has begun to be, a process of becoming. Science is, day by day, year by year, finding out more and more that it is an effect. The growth of science is in great part merely the extension of the proof that the universe is an effect.

"But," Dr. Flint confesses, "*the scientific proof of the non eternity of matter is as yet far from a complete one.*" (The italics are mine). Such proof would however be not even required if Mr. "Lover of Truth's" criterion would be accepted in its wide sense.

Dr. Flint elsewhere says:

"Every existence, once new, every event or occurrence or change, must have a cause."

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I accept this. But it should be remembered that "every change must have a cause" does not mean "every thing which is liable to change must have a cause" Mr. "Lover of Truth" evidently confounds these two very different propositions. When a thing undergoes a change that change is an *event* and has had a beginning. So there must be a cause for that change. It cannot be argued that the thing itself must have had a cause, unless it can be shown that the thing also once began to be. Matter is changed from chaos to cosmos. This change, (call it creation or evolution) must have a cause. Similarly it is changed from cosmos to chaos. This change (call it destruction, dissolution or involution) is also an event and must have a cause. In the same manner changes are constantly taking place in the outward forms of matter while cosmos lasts. They must all be the effects of some cause or causes. But it is most unphilosophical to argue from this that matter itself must have a cause. Mr. "Lover of Truth" says:

"If matter is eternal notwithstanding the change that it underwent, our universe as it now stands is also eternal notwithstanding the changes which it undergoes. It this is so, God disappears as a "subjective cause" of our universe."

The universe as it now stands is non-eternal, not because it undergoes changes, but because it began to be. Matter cannot be shown to have *begun* to be. It cannot therefore be said to be an *event* or *effect*; in other words it is uncaused and eternal.

Mr. "Lover of Truth" then proceeds to the *second* point.

"If matter be an independent entity, self-existent and co-eternal with God the question would naturally arise what it was that gave God control over matter, that God moulded it into our present universe."

I would reply that the question cannot arise. If a thing is eternal its atributes are eternal also. For a thing cannot exist without its essential attributes. God and Matter both

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being eternal, their attributes and mutual relations are also eternal. Matter is dead and inert; God is the source of life and energy. Matter is the substance out of which cosmos is evolved; God is the evolver or creator of the cosmos. The former is the material cause उपादान कारण of the universe, God is its *efficient* cause. Matter is controlled; God is the controller. This relation between the two is as eternal as they themselves. It had no beginning. There was never a time when Matter was not controlled by God. It cannot therefore be asked what gave God control over matter. Has not "Mr. Lover of Truth" himself had to admit at the very outset that "if we see a thing or phenomenon in nature there is absolutely no ground for us to seek for its cause unless we have reason to believe it to be an event,—unless we have ground for supposing that it has begun to be". Well, this control of God over matter never *began* to be. It is therefore not an *event* or *effect*, and it is meaningless to seek for its cause. From times without beginning God has existed as controller and matter has existed as controlled. God has evolved cosmos out of matter, and when that cosmos has run out its full time of existence, has reduced it to chaos, has again evolved another cosmos followed by another chaos and so on. Thus cosmos and chaos have succeeded each other like day and night. This has been going on without a beginning and it will go on without an end.

Mr. "Lover of Truths' adds: "It is not possible for us to conceive that one eternal entity would have control over another eternal entity without the intervention of a third entity. We cannot possibly conceive such a state of things."

After what I have said above I leave it to the reader to decide whether the doctrine explained above is really inconceivable. I can only say that it is the contradictory of it which is inconceivable.

Mr. "Lover of Truth" then raises a most queer objection.

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"But let us suppose that God acquired control over self-existent and eternal matter in some absurd manner still another question of equal difficulty would arise. How is it that God became acquainted with the properties and attributes of matter? Since Matter and its properties are "eternal" and exist independently of God's will, and have existed since all eternity, there is clearly no means for God to acquire a knowledge of these properties."

I entirely fail to see how the question arises. God's knowledge of the eternal properties of matter is as eternal as God Himself,—as God never *acquired* this knowledge. The question *how* He acquired it is therefore absurd. If matter were not eternal, but had come into existence at any particular time, it might *then* perhaps be asked. How did God acquire a knowledge of its properties? For he could not have known it previously, as matter did not then exist.

Mr. "Lover of Truth" then enquires about the cause why some people are apt to think that matter is eternal: "The reason and the only reason that our friend or anybody else who holds this view, can give in support of this proposition is that in our limited experience we don't see any corporeal thing come into existence out of anything. We grant this proposition, but ask in our turn whether in our experience we see mind, spirit or God produce any physical change in matter. The answer clearly is that we do not.....Does any motion, change of motion, or cessation of motion, that we know of, take place in our physical world purely through the agency of mind or spirit." Mr. "Lover of Truth" would argue from this that our experience does not tell us that mind or spirit can produce any change in matter and that God could not therefore change chaos into cosmos. But I would entirely deny his premises. Inertia is, according to all scientists, one of the essential properties of matter, which means that matter cannot change its state of motion or of rest. All motion, change of motion or cessation

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of motion that takes place in the physical world is ultimately traceable to mind or spirit,—either to the human spirit or to the supreme spirit. Mr. "Lover of Truth" says that the only moving power that we know of and that causes change or motion in our universe is "force or energy," and he adopts the view of some materialistic atheists that this force is "but a form or production of matter," This is a large question, and I cannot in this article undertake to disprove this fallacious view, nor is it necessary for me to do so; for Mr. "Lover of Truth" himself has not attempted to prove it, but has apparantly adopted it as a convenient weapon, (a very questionable weapon for one who himself believes in God)—to be used against an adversary. I can only emphatically deny here that the moving force in our universe is a "form or production of matter."

Lastly Mr. "Lover of Truth" "turns to the theory of the Swami and of our Arya friends about the creation of this universe," and refering to the Satyartha Prakasha, (though chapter or page is not quoted) he enunciates it thus:

"The entire body of matter or *Prakriti* was originally in a very attenuated लतीफ़ condition. God made it thick कसीफ़ and then made this universe out of it (see Satyarath Prakash)."

We may accept this enunciation, though on account of its laconic brevity it is not very lucid. It is however strange that a man of Mr. 'Lover of Truth's literary attainments should have so far failed to grasp its meaning as to build a most fanciful argument on an absurd interpretation of the word "thick" used above. The word is of his own use for apparently Mr. "Lover of Truth" has before him an Urdu Translation of the Satyartha Prakash, and puts *its sense* in his own English. This is the fine web of an argument which he weaves out of the above:—

"How could this most attenuated matter possibly undergo any change? How could it leave its original condition? How could it become less attenuated unless there were added to it something thick

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and sticky from somewhere else? Where couldt his somethings ticky come from?.....God clearly could not create this something thick and sticky.....If we have a quantity of water we may mix it in whatever manner we like, it will always remain water. We may go on mixing it for ever and ever; yet it will never leave its watery condition aud will never change from liquid into solid..... .....How then does the original attenuated matter leave its attenuated condition and become gaseous, fluid or solid in its condition. We cannot conceive that God could possibly produce such a change in it unless he possessed some comparatively thicker material to add to it, and the thicker material was nowhere. It was therefore impossible for God to produce any change in the most attenuated matter and make our universe out of it".....If God really changed the attenuated matter into thicker suhstances.....He must have created this thicker material out of nothing.....The theory of the Swami and of our Arya frieuds about the creatiou of the universe, if true, necessarily implies the act of creation out of nothing."

It is hardly necessary to seriously criticise this argument. Mr. "Lover of Truth's" translation of the word (स्थूल) into "thick" is most unhappy and the expression haunts him at every step; while the use of the synonym "sticky" is even more extraordinary. It is a little strange that even the illustration of water used by himself did not suggest to him the true meaning of the theory which he criticises. Does not water become solid by being cooled, without any "thick" or "sticky" substance being added to it? And is not aqueous vapour similarly changed into liquid?

It is not possible for me in this short article to explain the Vedic theory of creation or evolution in detail. Briefly speaking before the evolution of cosmos commenced matter was in a most rarefied (सूक्ष्म) state. It was first transformed into *ether* or (आकाश). This is the first stage in evolution and is called the *akashik* or *etherial* state. Luminiferous ether which fills all space is in that condition. As the particles of ether come closer it is changed into *gaseous* state or (वायु). This is the second stage in evolution, and

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this which is called *nebulous* state in western science. As the *nebula* rotates and its particles come still closer, they collide, and heat is generated. The *nebula* then acquires luminosity and passes into the third stage called *igneous* or (अग्नि). It is in this state that the great luminary of our planetary system, the sun, is at present. As its heat gradually passes out, the mass of matter loses its luminosity, but is still in a molten condition. This is known as the fourth stage or the *liquid* state (जल). It is in this state that our planet, the earth, was at one time. Its interior is still in a molten condition. As more heat is passed out the mass at last becomes *solid* or (पृथ्वी). This is the last stage in planetary evolution. It will thus appear that matter which was once in a rarefied or "attenuated" condition, has gradually passed into etherial, gaseous, liquid, and finally solid state,—or to use Mr. "Lover of Truth's" language,—has become "thick," not by anything "thick" or "sticky" being added to it,—not by the creation of some thicker material out of nothing,"—but by the law of nature of which we have experience in daily life that the loss of heat contracts bodies and brings their particles closer.

In the least,
As well as in the greatest of His works,
Is ever manifest a present God:
As well in swarms of glittering insects, seen
Quick to and fro, within a foot of air,
Dancing a merry hour, then seen no more,
As in the systems of resplendent worlds,
Through time revolving in unbounded space.

(Wilcox.)

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IN DREAMY LANDS DESTROYED.

(Adapted and Enlarged.)

SCENE—*A street in* PITCHYHEAD

Enter—Father and Son.

Father—So, you young reprobate! You must be a man of wit, forsooth, and a man of quality! You must spend as if you were as rich as Nicias, and prate as if you were as wise as Pericles! You must dangle after sophists and pretty women! And *I* must pay for all!

Son—Why yes, thou unreasonable old man! Thou most shameless of fathers!—

Father—Ungrateful wretch! dare you talk so? Are you not afraid of the thunders of Jupiter?

Son—Jupiter! Thunder! nonsense! Anaxagoras says, that thunder is only an explosion produced by—

Father—He does! Would that it had fallen on his head for his pains!

Son—Nay, talk rationally.

Father—Rationally! You audacious young sophist! I will talk rationally. Do you know that I am your father? What quibble can you make upon that?

Son—Do I know that you are my father? Let us take the question to pieces, as Melesigenes would say. First, then, we must inquire, what is knowledge? Secondly, what is a father? Now knowledge, as Socrates said to Theteties—

Father—Socrates! what! that rugged, flat-nosed old dotard, who walks about all day barefoot, and filches cloaks, and dissects gnats, and shoes fleas with wax?

Son—All fiction! All trumped up by Aristophanes!

Father—By Pallas, if you will go on in this way you will be ruined. Do you hear, boy?

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Son—Ruined! Be on your guard, old man!

Father—Ay, by Jupiter! Is such a show as you make to be supported on nothing? You must retrench, or you will have nothing to eat. Does not Anaxagoras mention, among his other discoveries, that when a man has nothing to eat he dies?

Son—You are deceived. My friends—

Father—Oh, yes! your friends will notice you, doubtless, when you are squeezing through the crowd, on a winter's day to warm yourself at the fire of baths;—or when you are fighting with beggars' dogs for the scraps of a sacrifice;—or when you are glad to earn three wretched obols by listening all day to lying speeches and crying children.

Son—There are other means of support.—

Father—What! I suppose, you will wander from house to house, and beg everybody who has asked a supper-party to be so kind as to feed you and laugh at you; or you will turn sycophant; you will get a bunch of grapes, or a pair of shoes, now and then, by frightening some rich coward with a mock prosecution. Well! that is a task for which your studies under the sophists may have fitted you.

Son—You are wide of the mark.

Father—Then, what in the name of Juno, is your scheme! Do you intend to join Prestes and rob on the highway? Take care; beware of the eleven; beware of the hemlock. It may be very pleasant to live at other people's expense; but not very pleasant, I should think, to hear the pestle give its last bang against the mortar, when the cold dose is ready. Pah!—

Son—Hemlock! Prestes! folly!—I aim at nobler objects. Why say you concerning oratory?

Father—You, an orator!—Oh, no! no! your platitudes are only to be needed when humanity goes mad.

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Son—Perhaps, you mean to imply—

Father—Not I. You are a Pericles in embryo, doubtless. Well: and when are you going to make your first speech? O Pallas!

Son—I thought of speaking, the other day, on social amelioration; but Dullwit got up before me.

Father—Dullwit, poor honest man, must just as well have sate still; his speaking did but little good. The loss of your oration is, doubtless, an irreparable public calamity!

Son—Why, not so; I intend to introduce it at the next meeting. It will suit any subject.

Father—That is to say, it will suit none. Says Carlyle: "Let a man speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart, and other men—so strangely are we knit together by the ties of sympathy—must and will give heed to him."

Son—Never fear that, since under such circumstances, I resort to wine to stimulate my wits. Sheridan says: "If the thought is slow to come, a glass of good wine encourages it; and when it arrives a glass of good wine rewards it."

Father—That may be so, but, I am afraid, you shall have to resort to your wits to get your wine, ere long. But pray, if it be not too presumptuous a request, indulge me with a specimen of your oration.

Son—Well then, I shall begin thus—

"When I consider the importance of our city;—when I consider the extent of its power, the wisdom of its laws, the elegance of its decorations;—when I consider by what names, and by what exploits its annals are adorned;—when I contemplate our pre-eminence in arts and letters; when I observe so many flourishing States and Islands compelled to own the dominion, and purchase the protection of our city—

Father—I shall choke with rage. Oh, all ye gods and goddesses, what an ass, what perjury have I ever com-

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mitted, that I should be singled out among all the citizens of Pitchyhead to be the father of this fool?

Son—What now? By Bacchus, old man, I would not advise you to give way to such fits of passion in the the streets. If Gilbert were to see you, you would infallibly be in a comedy next spring.

Father—You have more reason to fear him than any fool living. Oh, that he could but hear you trying to imitate the slang of Stratton and the lisp of Alcibiades! You would be an inexhaustible subject.

Son—No, no. I may perhaps figure at the dramatic representations before long; but in a very different way.

Father,—What do you mean, my jackass?

Son—What say you to a tragedy?

Father—A tragedy of yours? 'Rather than attempt to earn a livelihood by writing, throw yourself from the steep Tarpeian rock, stop-gap, head-long, upon the iron-spikes" as Lamb said to Bernard Barton.

Son—You are a phlegemetic sot. Have you ever stumbled across George Elliot's dictum: "I go on writing what I love and believe.....then leave all the rest to take its chance." In truth, I have contemplated several plays.

Father—Oh Hercules! Oh Bacchus! This is too much. Here is an universal genius; sophist, orator,–poet. To what a three-headed monster have I given birth! a perfect Cerberus of intellect! And pray, what may your piece be about? Or will your tragedy, like your speech, serve equally for any subject?

Son—I have thought of several plots. Sparks from many anvils, you know?

Father—Very beautiful and very splendid piece of work, no doubt.

Son—You are sneering. Really, father, you do not understand these things. You had not those advantages in your youth—

Father—Which I have been fool enough to let you have—where are you going?

Son—It is no business of yours to pry into my secrets. Good-bye.

Exeunt severally.

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THE AUTOBIOGRAPHY OF SWAMI DAYANANDA SARASWATI.

(Continued from Vedic Magazine Vol. IV Nos. 2 & 3.)

Still in search of Yogies—Badrinarain visited.

At Jastee Math I met many Yogis and learned ascetics and in a series of discussions, learnt more about Yoga Vidya; and, parting from them, went to Badrinarain. The learned Ramaljee was at that time the chief priest of that temple; and I lived with him for a few days. We held discussions upon the Vedas and the Darsan-sastra. Having enquired of him whether he knew of some genuine Yogi in the neighbourhood, I learned from him, to my great regret, that there was none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and specially in the hills.

One morning, at day-break, I set out on my journey; when, following along the foot of the mountains, I at last reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village called "Mana." Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda is said to take its rise But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress, from that moment, was greatly retarded. Soon, the road ceased abruptly and I found no vestige, even a path. I was thus at a loss what to do next, I determined finally to cross the river, and enquire which way. I was poorly and thinly clad, and the cold intense and soon became intolerable. Feeling nervous sy-thirsty, I tried to deceive my hunger by swallowing same, which of ice, but found no relief. I then began to feel doubt as to

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In some places it was very deep, in others shallow, not deeper than a cubit—but from eight to ten cubits wide. The river-bed was covered with small and fragmentary bits of ice which wounded and cut my naked feet to blood. Very luckily, the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my foot and came near falling down and thus freezing to death on the spot. Should I have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertions, and after a terrible struggle, I managed to get safe enough on the other bank. Once there—more dead than alive—I hastened to denude the whole upper part of my body, and with all I had of clothes on me, to wrap my feet up to the knees; and then—exhausted, famished, unable to move—I stood waiting for help, knowing not whence it would come.

At last, throwing a last look around me, I espied two hill-men, who came up and having greeted me with their "Kashisamha" invited me to follow them to their home where I would find food. Learning my trouble, they moreover, promised to guide me to "Sadpat"—a very sacred pass; but I refused their offers, for I could not walk Notwithstanding their pressing invitation I remained firm and would not "take courage" and follow them as they wanted me; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me that I had better return and prosecute my studies. The two men then left me and soon disappeared along the hills. Having rested I proceeded on my way back.

Stopping for a few minutes at Basudhra, a sacred bathing-place, and passing in the neighbourhood of Managram, I reached Badrinarain at 8 o'clock that evening. On seeing me Ramaljee and his companions were much astonished and enquired where I had been ev- since

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the early morning. I then related to them all that happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morn, I took leave of Ramaljee and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills and forests and having descended the Chilkiaghatee, I arrived at last at Rampur where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits. He never slept, but used to pass whole nights in holding conversations—very loud sometimes—apparently with himself. Often times we heard a loud scream, then—weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt sometime after, what it really was; and thus I was enabled to get convinced that it was not true Yoga he practised, but that he was only partially versed in it. It was not what I sought for.

His Hunger for Knowledge and hatred for Cant.

Leaving him I went to Kesipur, and thence to Dronasagar, where I passed the whole winter. Thence again to Sambal through Moradabad, when after crossing Gurh-mukteswar I found myself again on the banks of the Ganges. Besides other religious works I had with me the "Sibsand," Hath-pradipika "Yog viaya" and "Kebaranda Sangat" which I used to study during my travels. Some of these books treated of the Narichakant and Narichakars (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to

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the correctness of these works. I had been for sometime trying to remove my doubts, but had found as yet no opportunity.

One day, I chanced to meet a corpse floating down the river. There was the opportunity and it remained with me to satisfy myself as to the correctness of the statements contained in the books about Anatomy and man's inner organs. Ridding myself of the books which I laid near by, and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the shore. I then proceeded to cut it open with a large knife in the best manner I could, I took out and examined the Kamal (the heart) and cutting it from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding they did not tally at all, I tore the books to pieces and threw them into the river after the corpse.

From that time gradually I came to the conclusion that with the exception of the Vedas, Upanishads, Patanjali and Sankhya, all other works upon Science and Yoga were false.....Having lingered for some time on the banks of the Ganges, I arrived next at Farrukhabad; when, just as having passed Sreenjeeram I was entering Cawnpore by the road east of the Cantonment, the Samvat year of 1912 was ompleted.

(To be continued.)

Who sows in weakness, cannot reap in strength
That which we plant, we gather in at length
Great God of justice, be thou just to me,
And as my thoughts, so let my future be.

(Wilcox.)

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THE CHURCH IN SPAIN.

Advance of physical science has brought about a mighty revolution in the religious thought and feeling of Christendom. In Europe, free thought is making rapid progress and 'Militant rationalism' is jubilant over the ultimate triumph of truth. Agnosticism and Materialism treat religion with supreme indifference and the twentieth-century man is more busy with the affairs of this world than of the other world. Heavenly aspirations he has none and worldly inclinations he has many. We should not be deluded by these statements and jump at the conclusion that progressive forces alone are at work in almost all countries of Europe. Even to this day, there are some countries in Europe which are sunk in dense ignorance and rank superstition, of the middle ages. The history of the Church in Spain bears in unmistakable terms ample testimony to our statement. *Politically* Spain might claim a place of some prominence among the European states but *ecclesiastically* Spain has not yet been Europeanised and lives still in the fifteenth century. The history of the Church there reads like a romance and to the readers of this magazine, it is believed that its study will be highly entertaining and instructive. Many of our readers will find there ample food for reflection and will understand what "Civilization" in matters religious in the West means. To the Indian social reformer, it will have an educative value of supreme importance when he finds that the condition of the Church in Spain bears in certain respects a close resemblance to the *Church in India (Hinduism)*.

The Rationalist Press Association of London is rendering a yeomen service to the cause of progressive thought in Europe and in India as well. Rationalism as defined by them is the mental attitude which "un-

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reservedly accepts the surpremacy of reason and aims at establishing a system of philosophy and Ethics verifiable by experience and independent of all arbitrary assumptions or authority." They are issuing, as many of our readers may know, cheap reprints of standard works on Science and Philosophy. Mr. Joseph MeCabe, one of the honorary associates of that association, who is shortly to visit India also, has written a splendid book "*Martyrdom of Ferrer*" and indeed it is a very valuable addition and acquisition as well. To understand the author aright, we should only wipe the dust of prejudice from our eyes and free our minds from prepossessions. The author is a sympathetic student of Spanish life and letters, he has scanned the columns of Spanish journals, he has conscientiously considered the statements on both sides and in fact he has made every conceivable effort to learn the truth. There is not the slightest tinge of exaggeration in the picture he has drawn and therefore his pronouncement on the subject is weighty. In this brief survey, I claim no originality and as a member of the said association, I feel myself bound to give a wide publicity to the facts mentioned by the able writer and I make no apology for making unusually long quotations from that book.

"In Spain, the sale of indulgences is an historic symbol of Papal corruption.....On the windows of Catholic bookshops in Spain, one often sees the word, "Bulas" in large type. You enter and ask for a bula—or you may go to the nearest priest's house for one—and find that there are four species, at two different prices. Lay a *peseta* on the counter and demand the ordinary "*Bula de la Santa cruzada.*" A flimsy piece of paper, much sealed and impressed, about a foot square and with a signature of the archbishop is handed to you, with your change of 25 centinos. You gave an alms of 75 centimos to the church (minus the Shopman's commission) and the church graciously accorded you..... You have purchased the extraordinary spiritual

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privileges for six pence in that favoured land.....Catholic theolgy teaches that there are two alternatives to heaven, two unfathomable pits of fire—Hell and purgatory.—If you die in serious, unabsolved sin, you go to hell. It is so easy to get oneself drafted into the second department. But the second department is exceedingly unpleasant, the fire and other horrors are the same. Confession and sorrow have relieved you of the first danger; something may be done to avoid the second. In earlier times one went to the Crusades to achieve this. Some Spaniards offered the Papacy money instead and received the comforting assurance that the Purgatory-debt was cancelled .....The rich, of course, pay more than the small sum which is stated on that paper and as the ignorant peasants find frequent need of this comforting assurance, since it only lasts until they sin again, the amount which the Church derives annually from this sordid source of revenue can be imagined. Another bula of the same price gives you the same comforting assurance in regard to any desceased friend of yours. A third *bula* is even cheaper, yet more substantial in its advantages. For 50 *centinos* you obtain permission to eat meat on Fridays and on most of the days on which Catholics in less favoured countries must not eat meat.....Ten pence is fairly cheap for a year's permission to disregard the fast-days.....The fourth *bula* is technically known as "composition." It says that if you have any stolen property of which you cannot discover the rightful owner, the purchase of this bula, makes the property yours. The pickpocket usually does not know the address of his victim and though the bula declares *that the theft must not be committed* the practised conscience of a Spanish thief easily negotiates the difficulty. One bula costs about a shilling and covers about twelve shilling's worth of illgotten goods. In the event of the sum due exceeding 735 pesetas 50 centinos (25£) the amount compoundable by fifty summaries, application must be made to (*US*) for a fitting solution of the case."

In India, the devout followers and careful readers of *Garuda-Poorana* who fondly believe that the alms in the form of sofas, shoes, snuff-boxes, costly bedsheets and imitation silk-umbrellas, offered to the priests here in order to relieve the departed manes of our relatives

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and friends, will breathe with a sense of security and comfort when they find that even in the "civilized west" the thoughts of another brother almost run in the same groove.

It seems that workers in some parts of Spain labour for about 3s. 6d. a week and the despairing School-masters must set their hands to whatever employment they can discover to augment their £10 to £20 a year for teaching in barn-like structures while the Churches have incalculable treasure and the clergy usually live in great comfort. In India, any casual observer who has visited places of pilgrimage and seen the state of affairs in temples in places like Terupat *and* Conjeeveram, Madura, Somnath and Mathura, will be delighted and overjoyed to read the following description.

"The wardrobe of the image of the Virgin at Toledo would alone suffice to build hundreds of fine Schools. One robe bears 85,000 pearls and as many sapphires, amethysts and diamonds. The crown used to decorate the statue is worth £ 5,000 and bracelets £ 2,000. The total value of the jewellery in the great Churches of Spain is beyond calculation. Cordova alone has 600 priests to 55,000 people."

If our "reformers and patriots" carefully estimate the cost of jewellery adorning the idols in our temples, I am sure that they will see that the cost in Spain is exceedingly less and that and will arrive at a conclusion that our temples and priests have amassed incalculable wealth. The Editor of *The Times of India*, once remarked that India was a beggar's paradise and without the least fear of contradiction we can assert that the vast population of priests is amazingly rich and is rolling in wealth. Perhaps some of our readers may stigmatise us as irreconcilable iconoclasts and aggressors but we may assure them that we are not actuated by any mean and sinister motives.

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At one time, a calculation of the value of the wax and incense burned in Spanish churches was made and the total reached the extraordinary sum of £ 1,500,000 a year. I deeply regret my inability to quote exact facts and figures to calculate the cost of the oil, ghee, camphor and other incense burned in Indian temples but I feel sure the sum will never fall short of the amount spent in Spain. Ere long, we shall have to face the beggar-problem and the priest problem in India. How to improve the lot of the innumerable beggars and how to make use of the hidden treasurers in temples and how to turn the wealthy priests into healthier and more self-respecting citizens, will be the problem of our problems and in its solution, the efforts of the best and the most gifted intellects will be provoked and in cutting that Gordian knot will lie our salvation.

II

"A SUGGESTION."

In India, the state is pledged to a policy of strict neutrality in matters religious while in Spain it has entered upon a keen struggle with the Church. The neutrality in the former case has rendered the position of the priest more secure and formidable while the interference in the latter case has set back the hands of the clock of progress. Here the *priest* rules and reigns by divine right while the *Pope* there claims to guide and govern the monarch himself as a representative of God. The undisputed authority of the priest here claims unbounded reverence even from an "educated" man while the Pope there can hardly expect to receive any homage from a rationalist of the Ferrer School of thought. The priest here can cite scriptures to convince even eminent physicians and scientists of the necessity of early marriages and the rationale of *prayaschitam* while the Pope there can quote chapter and verse from the Bible to legalise the sale of *indulgences* and *bulas*

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The universities in India have relieved to a certain extent the priest and the people of their responsibilities in matters of education while the Church there still owns schools and educates the sons of the soil. Above all, the priest here is much afraid of the *"New Light"* as the Pope there is of *"militant rationalism.*

The task of reform and the work of progress are to be undertaken either by the Government or by the people or by both. When a Government by a sheer force of circumstances is maintaing a policy of neutrality in matters of religion and when the prevailing conditions do stand in need of reform, the duty of uplifting and elevating the messes should naturally devolve upon the people themselves. And as such it is a matter of profound satisfaction that reform movements should have sprung up in India. But as singularly inadequate recognition is given to the fact that these movements *are only supplementing the work of the Government,* there is a room for suspicion and misunderstanding. If at all there is discontent, it is divine in nature, cosmic in character and is constructive and uplifting in its ultimate results.

A Hindoo is highly endowed with a sense of charity, a sentiment which is preserved both by instinct and inspiration. He is singularly solicitous of his spiritual welfare and the *"Dana"* (दान) which he gives in this world is considered only as a premium for the assurance of his spiritual happiness in the other world. In distributing charity, therefore, he makes no invidious distinctions, he cares not for the manner in which it is doled out and is indifferent to the nature of recipients. This indiscriminate charity is mainly responsible for the development of an aristocracy of religious mendicants. Indian charities are mostly associated with religious institutions and though some of these provide facilities for pilgrims by building Dharmshalas, and rest-horses, still there is no organisation to distribute charity to the needy and the poor. A part of the hoarded wealth in

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temples may be utilized in founding schools where the sons of the priests and the poor may be educated free of cost. These schools must have Sanskrit as their first language and the study of the vernaculars must be made cumpulsory. The sons of the priests must be trained as missionaries of Vedism. The Vedas and the Upanishads must be carefully and scientifically taught so that in the fulness of time they may carry the message of the Vedas to distant lands All similar schools should be affiliated to some central institution the affairs of which ought to be solely managed by eminent oriental scholars like Dr. Bhandarker. The *Swamis and Medhadhipatis* must co-operate with them to facilitate the working of the scheme. No fees ought to be levied but on every occasion when some ceremonies are performed at the house of a "*Grihastha*." contributions should be received in aid of these institutions. If men and means be available, the system of education could be modernised and the Eastern philosophy could be studied in the light of the Western philosophy. In the vast field of antiquity, as antiquarians, the scholars may undertake research work. Some of them may officiate at ceremonies while some may hold special religious classes. In many of the temples in Southern and Western India, women spend their leisure hours in temples to hear a Pandit recite some shlokas from Pooranas. If the Pandits were to receive training at one of these institutions and if he were to inculcate principles of morality and religion on the minds of his hearers, it is quite probable that these women may return home and infuse these thoughts into the minds of their children. "How well the hand that rocks the cradle shall then rule the world"! Again we shall have well nigh cracked the hard nut of imparting religious and moral instruction to children and the much-maligned priest shall then justly claim honour and respect. Many of the pilgrim centres shall then really exercise a great influence for spiritual elevation and moral greatness. By instituting permanent scheme to better the condition of the priest in India and by organising our charities so that they may afford relief to the poor and the infirm, shall we not be serving a righteous cause? Let men of light and leading answer.

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The Ethical Foundations of Society and the Arya Samaj.

(Continued from the Kuar issue.)

DHARMA ALONE IS THE BASIS OF LEGISLATION AND PROGRESS.

A cursory glance at the qualities mentioned by J. S. Mill in the 2nd chap. of the Representative Government for the Permanence and Progress of a society, shows us that they are similar to the ten attributes of Dharma mentioned above. Every body will agree,' says he, 'that those qualities are industry (दम), integrity (सत्यं), and (अस्तेयं), justice (क्षमा), prudence (अक्रोध), mental activity (विद्या) enterprise (धृति), courage (इन्द्रानिग्रह) and originality (धी)".

That morality is the sole basis of the good administration of the state would be clear from the following words:

'Of what efficacy are the rules of procedure in securing the ends of justice if the moral condition of the people is such that the witnesses generally lie and the judges and other subordinates take bribes?

How can institutions provide a good municipal administration if the duties are left to those who undertake them because they have some private interest to be promoted?

Of what avail is the most broadly popular representative system if the electors choose him who will spend most money to be elected? Government consist of acts done by human beings, and if the agents, those to whom the agents are responsible, or the lookers—on whose opinions ought to influence and check all these, are mere masses of ignorance, stupidity and baleful prejudice, every operation of Government will go wrong.

ALTRUISTIC FOUNDATIONS OF STATE.

The State is very often compared to an organism. As in the human body, stomach does not monopolize all of what it receives but distributes it after having thoroughly digested it among all the members of the body, so when any class comes to possess the State, be it despotic, oligarchic,

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aristocratic, theocratic, or "democratic" it ought not to monopolize all the advantages accuring from that possession, but overstep the bounds of egoism and narrow exclusiveness and freely distribute the good for the common weal. *Altruism appears to be the aim and object of Nature.* In these days fortunately it is growing more and more universal, powerful and permanent while egoism being aggressive and destructive is becoming ephemeral. *Selfishness defeats its own end.* Just as the physical body grows plethoric and ceases to be in a short time with the monopoly of all food by the stomach, so the body politic suffers from a plethora of evils and discontent and soon ceases to be on account of excessive monopolies of power by the governing class. We ought not to be content with the study of the material and external elements of society. Supreme importance should be given to the study of the souls of men, the laws that govern the human passions and characters, human desires and ambitions, human thoughts and feelings—Laws upon which depends the real happiness or real strength of a nation should receive their due share. *Believe me, gentlemen, unless and until you pay unbroken attention to the complex movements of the human mind and the occult forces of the human soul, you will be on the wrong scent for a search after factors of civilization.*

SOCIAL WILL EMBODIES MORAL BELIEFS AND PRACTICES.

Once more, you could see gentlemen, that social organism like that of man has an intellect, a will, a concience, an emotional apparatus of its own. The strength of this collective person appears to be proportional to the joint strength of all or at least of those who make themselves heard in society. In all the various stages of Western civilizations we see that there is a general instinctive sympathy between the mind of the legislators and the mind of the subjects, if not at the very beginning, soon after the dissentient voices are hushed up and a sort of the general

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acquiescence of good that a certain law promises to secure. Some laws do nothing but only formulate and put into concrete shape what is already existing either in the minds, or actions, practises and beliefs of the people. In these days laws are demanded by the public for the good of a particular class as the labourers, or for the good of all. It must be clear by this time that it is society which determines the character of government. The latter is an organised expression of the incohate morality of the scattered people. Whatever the objects of the Government, it is clear that, it can have no other just origin than the will of society.'

State is the organ of social consciousness, and must ever seek to obey the will of society. Whatever society demands it must and always will endeavour to supply.

If society improves in morality and religiousness, legislation becomes more representative and humanitarian and increases the volume of the advancing wave by the whole might of the state elements; but if morality decays and a pure religion deteriorates, legislation puts the degenerating society on a slanting slope to aggravate and hasten its fall.

Pause you gentlemen, pause the Peoples of Swarna bhumi !! pause in your headlong zeal to reform and improve yourselves by means of laws alone.

Mind is its own place, it can make
A heaven of hell and a hell of heaven.
.....
How small, of all that human hearts endure
That part which laws or kings can cause or cure.

Remember *Laws follow morality like its lackeys.* Do not mistake the servant for the master, or respect the under serving one and disrespect the deserving.

WORK FOR THE ARYA SAMAJ.

From whatever point of view I have looked at the subject I find that the moral and religious forces—the

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psychic elements—govern the world of man. Morality is an offspring of religion while intellect furthers the true comprehension of both. You may bear in mind that I am not speaking of the religions of Christianity, Mohammadanism, Budhism, or Hinduism. They are not now religions in the Vedic sense of the word. There was some Dharma and Satya in each of them when they were first propagated, but with the lapse of time *their sources have been defiled and now their streams contain limpid water.* Their degeneraton has caused as much harm as their pristine beauty secured good. Dharma with its ten attributes, Yamas and Niyamas or spirituality as described in the Gita by Lord Krishna—it is these which are the main spring of right actions. From the very beginning of this cycle up till now *the Vedic fountain remains undefiled sweet and refreshing.*

पितृदेव मनुष्याणां वेदश्चक्षुः सनातनम्

The most ancient Veda is the eye of the wisest, the holiest and of the men at large.

इदं शब्दस्हमज्ञान्ताम् इदं चैव विजान्ताम ।
इदं मन्विच्छतां स्वर्गम् इदमानन्त्यमिच्छताम् ॥

The wavering waylost humanity has at last come round to drink Spiritual waters from this most anceint fount, but let us make the path easy and the hearts of the pilgrims staunch and faithful. (Let us give them the banner of ओ३म् of the Arya Samaj which is no Church, no creed, no religion *but a point of view to look at things in the divine light of the Veda. Let us make them thoroughly nnderstand that this new spirit has come with a new dispensation for the uplifting of humanity* and its efforts bid fair to succeed because they rest *on an exclusively monotheistic Dharma with the freest play to reason and intellect*—धी and विद्या which are but parts and parcels of its Dharma and not its antagonists. Let us try till this *virile Vedic Religion*

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with its best ethical System of morality and most thorough-going and liberal doctrines of government, industry and commerce and injunctions to encourage science and thus obtain happiness in this world—sits enthroned like a despotic ruler in the hearts of men, permeates and ramifies itself through every tissue of this living and throbbing world and succeeds at last at its sweet will to metamorphose and adapt modern law, politics and enconomic forces for the good of humanity.

अर्थकामेष्व सक्तानां धर्मज्ञानमं विधीयते
धर्मजिज्ञासमानाम प्रमाणं परमं श्रुतिः

The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek a knowledge of the sacred law the supreme authority is the revelation (Veda). Let this Sanskrit adage be written in letters of gold on the hearts of humanity and let mankind follow earnestly this precept, then surely a new era will usher in, making the new miserable cock-pit of this earth, a happy abode for gods and men alike.

Rah-i-rast birou garchi dur-ast

Follow the right path, distant though it be. Gentleman, take leave of this silken, sly insinuating fickle, goddess of Politics. Do not fritter away your exremely limited energies in this span of life. Ennoble yourselves and ennoble others, so that when you die you may shuffle off your mortal coil with the satisfaction that you have done your utmost to elevate yourselves and elavate others according to the precepts of God himself revealed in the Vedas and are leaving the world better than you found it through your own efforts.

May God who is our Friend, Protector and the Giver of His Divine knowledge in the Vedas, may He purify our hearts and clarify our visions. May He so bless us that we may achieve the desires of our purified hearts in propagating the Aryan religion throughout the world.

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NOTES.

Wanted—An Impartial Tribunal.

The struggle between Capital and Labour is relentless, inhuman and unceasing. It is fraught with deep and momentous issues and dark and perilous consequences. The recent strikes in different parts of Europe are only alarming symptoms of a disease that has for long been eating into the vitals of civilized society. The disease has now entered the last stage and a collapse is apprehended. Various solutions of the problem have been suggested but most of them betray a deplorable lack of comprehension evidencing as they do a futile effort to eradicate the disease by attacking the symptoms. No amount of legislation can remedy the situation so long as the parties concerned have not only mutual distrust but distrust also of the arbitration agency. Mr. Percy Edon M. P. struck the nail on the head when in a speech delivered in London he made the following remark:—

"I think that it is clear there can be no final settlement until the fullest possible recognition is given to organised labour. *Compulsory arbitration may be possible when the working classes feel that they can rely absolutely on the impartiality of the tribunal that is set up.*

Surely so long as the Tribunal is composed solely of the representatives of one interest or if the other interest is represented but the representatives thereof are named by the opposite party, compulsory arbitration can result in no benefit but is likely to complicate the problem and create fresh difficulties. The Capitalist class is surely not possessed of extreme unselfishness and even its warmest champions do not claim for it such absolute disinterestedness that it may be implicitly trusted to settle the disputes between itself and the working classes. On the contrary the indictment of the idle rich not only by the labouring classes but also by some of its own members is sometimes severe enough in all conscience. Mr. Fredrick Townsend Martin, the American millionare, has only recently published a book entitled "The passing of the Idle Rich." Here is his fearful delineation of the methods of the culture of the growth which he represents.

"It is watered with the bloody sweat of labour and the salt tears of bitter poverty and nurtured with the dead bodies of men and women

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outworn in the grim battle of life. Tended and watered it is by the foul horde of underlings, hired Judges in the law, panders in politics..... .....lackspittles in college chancellories, judases in the press, blackmailers, in business and miserable time—serving parasities clinging like filthy leeches upon the administrative bodies."

We dare say that being himself a victim of the system which may be briefly summed up in "dollar worship" and which corrupts the springs of life eternal by according the position rightfuly belonging to learning and character to "protruding paunch" and "coarse meritricous wealth" the writer has been carried away by his feeling of disgust and drawn the long bow. Perhaps he is congenitally incapable of enduring the trammels of exact statement. He could hardly trust himself to write about the section of American Society to which he belongs. But there must be an element of truth in the indictment when a sober journal like the "*T. P.'s Weekly*" while reviewing the book remarks.

"It is not a dull tome of economical statistics, neither is it the flamboyant outburst of an excited person with a grievance."

We do not, by any means, mean to imply that working men are free from defects. On the contrary we believe with Burke that "a perfect democracy is the most shameless thing in the world" and with Aristotle that "democracy has may points of resemblance with a tyranny."

Surely the representatives of a class that is always talking wildly of the necessity of making the capitalist disgorge his wealth and such trash can never be expected to bring a judicial frame of mind and a sane mental attitude to bear on the discussion about the adjustment of relations between Capital and Labour. A joint committee of the two will either prove useless or at best devise a compromise. Absolute justice can be secured only if the supreme, final and determing authority in legislation and arbitration is vested in persons who belong to neither class and yet are implicitly trusted by both. Such an agency existed in ancient Aryavarta.

Manu lays down.

"When three Brahmans versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of Brahman (VIII. XI). Even that which one Brahman versed in the Veda declares to be law, must be considered to have supreme legal force but not that which is proclaimed by myriads of ignorant men."

But what is to be understood is by the term Brahman?

Bhagwan Krishna says in the Gita that a Brahman is a man who is learned, righteous, self-controlled, pure

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and chaste. Most of all he should be a man who leads a life of voluntary poverty.

Says Manu :—

"He is to lead a life of straight simplicity and shun all riches and all crooked ways of worldly minded men."

At another place, the same sage lays down that a true Brahman is a person who does not keep in store more food than will last him for a day. A man possessing these qualifications is a Brahman no matter to what caste, nationality, or country he belongs.

A man like that is not likely to sell justice because increase in worldly possessions instead of securing him social advancement will dethrone him from his exalted position. He will not pander to the prejudices of the working classes for he will not owe his position to their franchise but to his own force of character. The capitalist will trust him implicitly because he can have nothing to gain by making him disgorge his earnings and the working man will adore him because he will live among the poor, work unselfishly for them ; exalt and dignify poverty by voluntarily adopting it and can have nothing to gain if the wages of the working classes are lowered. In ancient Aryandom there was no capital-labour problem because the voice of such selfless embodiments of justice was supreme in determing the course and tenour of legislation and deciding disputes. The Brahmans were ideal judges and legislators from another standpoint also. They never mixed themselves up in actual administrative work and thus their morality never underwent a "wear and tear!

Says Elphinstone :—

"It is very observable that even in the code drawn up by themselves, with the exception of interpreting the laws, no interference in the executive government is ever allowed to Brahmans.

Again he says:—

"Yet it would seem at first sight, as if the Brahmins, content with gratifying their spiritual pride, had no design to profit by worldly wealth or power. The life prescribed to them is one of laborious study as well as of austerity and retirement.'

We are convinced that so long as the spirit of Vedic Varan Bavastha is not revived and true Brahmanhood does not regain its lost position in the world, civilized humanity cannot hope to pass its days peacefully.

A MUSLIM CONTEMPORARY ON THE GURUKULA.

We do not know of any Indian newspaper which so persistently and consistently falsifies the spirit which its name implies as the *Comrade* of Calcutta. It was launched into existence amidst a

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flourish of trumpets. The auspicious birth of an apostle of peace and comradeship was announced by beat of drums. But those who realized that thundering clouds seldom rained smiled incredulously, at the pretensions of the new Mohammadan weekly. Unfortunately their portentous vaticinations have not turned out to be altogether airy. The *Comrade* has, perhaps without realizing the consequences, on more occasions than one written notes calculated to promote discord, and separatism between Moslems and Aryas (Hindus). In a recent issue it thus writes about the Gurukula.

"The Gurukula institution, with its Vedic ideals of education, is a remarkable experiment the results of which are bound to be startling in more ways than one. For in repudiation of all accepted theories of education evolved by modern experience the Gurukula experiment has proceeded to substitute for home and other natural influences an artificial environment, conceived in the spirit of the Vedic life of thousands of years ago, and train the Hindu youths in the image of the *Brahmcharyas* and *rishis* of old. Several educated Hindus, however, regard the activities of Gurukula as extremely reactionary and in some ways mischievous. What the ultimate outcome of the experiment will be remains to be seen. It will no doubt add not a little to the exhiliration and piquancy of Indian life and politics when the first batch of young men, sprung as it were from a dead and remote past, with all its hopes and fears and prejudices, is let loose on Indian society."

It is not given to every man to be able to put together so many fallacies in the course of a paragraph as the writer of the note has most successfully done. The Gurukula authorities, we are told, have repudiated all accepted theories of education. What these accepted theories are the writer has not thought fit to reveal. Surely these accepted theories are not accepted in their entirety at Oxford and Cambridge for they are both residential universities. The Gurukula is a residential college and all the famous seats of learning at the present day which succeed in leaving their peculiar impress on the character of their *alumni* are residential. "Home influences" everywhere in the civilized world are giving way to academical environment, and university life. It is being recognised that the father who has to work hard to earn his living and the mother who is in charge of the kitchen and the nursey have not the time and in most cases the requisite ability to watch and guide the evolution of the budding powers of the child. If special qualifications are needed in one who would watch and direct the growth of a plant, surely any body and every body cannot be regarded fit to guide the evolution and development of the human mind and intellect. The parents therefore delegate their authority to the teachers who become second fathers to their wards. The

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Gurukula is an institution which instead of stopping half-way embodies fully the spirit of this accepted principle. We wonder what the writer means "by other natural influences." He cannot mean the influence of the teachers and the mutual influence exerted on one another by boys of all varieties of temperament, capacity, and mental and moral endowment—which tends to strengthen weak elements and modify abnormal developments– for they are fully secured in the Gurukula and are therefore "artificial." Does he then call the pernicious influences that invade the impressionable and plastic mind of the student in all big cities, corrupt his morals, enfeeble his intellect and ruin his health "natural?" It is precisely because the parents for want of time and capacity cannot guard their children from these "natural influences" that residential colleges and Gurukulas are needed where an "artificial environment " is created. The Oxford university enjoys a wide and well—earned reputation for character building precisely because it seeks to control and direct the movements of its undergraduates and thus protect them from such " natural influences" by creating an "artificial environment." The benign British Government also is for an "artificial environment" and for the protection of the youth under its care from these "natural influences" because it *endeavours* to secure effective control over university hostels. If an "artificial environment" will not be created in the proposed Mohammadan University and young man will be permitted to roam about wildly with a view to profit by "natural influences" it will not commend itself to any thoughtful Mohammadan though it will satisfy the ideal of the writer in the " *Comrade*." Sir Sayyad Ahmad was a wise man and therefore built his College away from the crowded Bazar because he wanted to protect the youth from " natural influences." By providiug a staff of residential Superintendents, proctors, and sub proctors, expected to be in *loco parentis* to the boys, he created an "artificial environment." Again it is difficult to understand why the writer is afraid of young men sprung from the remote and " dead " past. Surely the past cannot have died in the hearts and imaginations of civilized humanity for it somehow or other realizes that in former ages man was nearer to his Maker than he is now. If it were not so Christendom would not be looking forward to the advent of Christ and the Mohammadans to the advent of the Mehdi both " men of the remote dead past."

Why do the Mohomadens seek a charter for a separate university when they can find everything modern in existing Universities?

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Precisely because some earnest souls yearn for the pure undefiled Islam of the prophet which again is not of the twentieth century but belongs to the "dead" past. The Islamic world would be delighted if in the place of some of its self-styled leaders who are Moslems in name only and who never perform *Namaz* and care for little else than an anti-Hindu propaganda it had Muslim youths trained in the "image of the Prophet and caliphs of old" and sprung from the "dead" remote past when Mohamad and his two companions sought safety with their third companion God. Surely this materialistic age requires breaths from the pure atmosphere of the Vedic period when Rama could renounce the sovereignty of an empire in response to the call of duty and kings boasted not of bloated armaments, big battalions and dreadful Dreadnoughts but of the fact that in their dominions there was no liar or adulterer. Now when the stream of national life has become muddy and putrid and moves sluggishly, it requires to be deepened and purified by currents from the unpolluted fount and pure spring of Vedic culture.

The Gurukula system is no novel experiment. In the history of mankind it has already demonstrated its supreme excellence. It produced philosophers like Gautam and Kanad, metaphysicians like Vyas, *astronomers* like Arya Bhat, statesmen like Vashisht, Vishvamitter and Krishna, and warriors like Hanuman. Its outturn taught law to Rome, mathematics and astronomy and medicine to Arabs directly and Europe indirectly, invented the decimal system and the nought, taught humanity the use of the airship and surgical instruments and carried the torch of learning and culture to distant America. Surely the revival of a system which has so much to its credit can not but help the forces of progress and give a set back to re-actionary processess in the world. A Mohommedan who casts a fling at a system which produced the teachers of Arabia, the centre of Islamic culture, stands charged with black ingratitude. We can hardly understand how a Muslim whose hopes and fears ought to be associated with the revival of pure Islam can set his face against the revival of spiritual ideals. Perhaps the writer is nervous because he knows his Alcoran too well. There is much in the Alcoran that is exalting but along with that one meets with passages like the following.

"If they turn back from the faith, take them and kill them whereever you find them" (IV 85) "O true believers, *take not the Jews or the Christians for your friends, they are friends to the other*, for whose among you taketh them

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for his friends, he is surely one of them, verily God directeth not unjust people (V. 56). Verily the worst cattle in the sight of God are these who are obstinate infidels and will not believe."

Now the activities of any institution which will revive teachings like this may be "extremely reactionary and in some ways mischievous" although we are inclined to believe that these verses were uttered in a moment of pique and provocation and are an indication of human frailty which lurks in the character of even mighty men and not an expression of the genuine spirit of the Prophet's teachings. But a revival of Vedic ideals means the promotion of international peace and unity and the extinction of the forces which retard the progress of mankind towards the millennium. For does not the holy Veda declare?

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि मेधां सूर्यस्य रश्मि भिर्वचसा वेशयामहे

Wisdom at eve, wisdom at morn, wisdom at noon wisdom with the sun's rays and wisdom by prayer we plant in ourselves.

This wisdom is the supreme need of humanity—wisdom which transcends all knowledge attained by raciotinative processess and which being beyond the domains of the intellect is *felt* by the soul.

When such wisdom is attained all sense of discord vanishes and the seer bursts forth into the Vedic prayer.

"Peace and harmony be among the bright heavenly bodies, peace be in mid space, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the animal kingdoms, peace and harmony be among all the natural forces and agents that constitute this vast expance of the universe, peace and harmony be established throughout the limitless world; peace be all and everything, everywhere peace, aye nothing but peace,—and this peace and harmony be also ours,"

THE DISEASE OF THINKING.

Says Ruskin

"One of the worst diseases to which the human creature is liable is its disease of thinking. If it would only just look at a thing instead of thinking what it must be like, or do a thing instead of thinking it cannot be done, we should all get on far better."

These sentences should be written in letters of gold and hung up in the drawing room of every Anglo-Indian official and the editor of every Anglo-Indian paper. If the editors of some Anglo-Indian papers instead of thinking out what plots the "Natives" are hatching, picturing to their mind's eye how sedition stalks abroad in the country, and embodying in short paragrapks what they think about Indian institutions were to mix with the people and trust more

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to the testimony of the senses than to nets woven by their "thinking faculty" the relations between the rulers and the ruled would improve wonderfully and the clouds of misunderstanding would be dissipated. These reflections were suggested to us by the perusal of a paragraph about the annual report of the Gurukula which has appeared in a recent number of the Lahore *C. & M. Gazette*. After quoting a few sentences from the *introduction*, the writer says

"The Gurukula has a smack of the old monastic system and the most that can be said of it at present is that the results depend upon factors concerning which the public have and by the rules of the Gurukula can have no information."

Here one can detect all the symptoms of the disease of thinking. That the Gurukula has a smack of the monastic system means in plain English that the writer *thinks* that the Gurukula appears to be like the monastic schools. Why spread an idea of the correctness of which you cannot be sure? Why not visit the institution and see whether the sight of well-equipped laborataries and professors lecturing on Vedic exegesis as well as Physics, Chemistry, Herbert Spencer, Mill and Sir Oliver Lodge does not divest the conception of a monastic academy of all its weird and medieval elements which repel the modern "civilised" man. Perhaps the air of cheerfulness that pervades the institution and the feeling of being at home which has its imprint on the face of every Brahmchari will yet convince the writer that a life of discipline is not necessarily cheerless, dreary, gloomy and unhappy just as a life of license and unfettered freedom is not necessarily happy. Again the Editor *thinks* that the rules are such that the public cannot have any information concerning the factors on which the results of the experiment depend. Let him come and see whether what he thinks is the truth or the figment of an alarmed and startled fancy fed on bits of information supplied by the detractors of the Gurukula. We hereby publicly invite all the editors of Anglo Indian papers to visit the institution, stay in it for any length of time, form an independent opinion about it and then speculate on the basis of the data obtained first hand. If, however, they wish to obtain the reputation of "clever" writers like Mr. Chirol they will be applauded by their friends but will be doing a distinct disservice both to the government and the people. Countrymen of the editor have visited the institution, stayed in it for days together, and after studying all the factors have come to the deliberate conclusion that the results achieved so far justify the promoters in expecting success in their interesting experiment and

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that the institution deserves the support of all right—feeling people. These visitors include eminent British journalists, continental authors and English missionaries. Of all persons hard to convince the most difficult to deal with are those suffering from the disease described by Ruskin. May the Lord have pity on such sufferers.

A REMARKABLE PUBLICATION.

The conductors of the *Sat Dharam Pracharak* newspaper have just brought out an excellent work in Arya Bhasha (Hindi) on "Napolean Bonaparte." The work has been edited by Mahatma Munshi Ram but the author has not elected to reveal his identity.

The work bears marks of patient study, extending over years, and of a rare faculty of selecting relevant facts from a bewildering mass of fact and fancy. The book is so interesting that it reads like a romance. It enchains the interest and does not let the attention flag till the conclusion is reached. The narrative is interspersed with thoughtful, sane and sober reflections. We reserve a detailed notice of this excellent book for a future issue. In our opinion no Hindi knowing reader of the Magazine should fail to order a copy. Price Re. 1 and annas 8. Get up and printing excellent. Can be had from the Manager Sat Dharam Pracharak Gurukula Kangri.

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THE RAMKRISHNA SEVASHRAM, KANKHAL.

This noble institution which is conducted by that brotherhood of Sanaysis known as the Ramkrisna mission, has completed another —the ninth year—of its useful existence. As its name "Sevashram" signifies, it is delicated to the service of man, the relief of suffiering Humanity of whatever sex, age, creed or race. The latest annual report to hand amply justifies its claim to the help and cooperation of all who feel for the suffering poor who from all parts of India wend their way as pilgrims to Haridwar and Kankhal. The people of these places, living as they are in close proximity to the malarial tract known as the Serrai, do not enjoy the best of health. When the epidemic breaks out, not only the poor and unlettered people who inhabit the surrounding villages, but also the constant stream of pilgrims who are attracted to this centre of Hindu pilgrimage, fall helpless victims to this deadly pest. Add to this the still more devastative epidemic of cholera, which is the bane of nearly all places of pilgrimage in India. No less than 133 cases of cholera came under the notice of the Sevashram during the year. There was other equally deadly diseases of infections character, like pthisis, dysentry etc., cases of which are every year increasing as the report shows. Yet, the pity of it is that this Home of Service has no separate accommodation for patients of this character. After years of earnest appeal and patient waiting the Ashram is in a way now to build a separate consumptives' ward, but, for proper equipment of this ward and providing separate accommodation for other infections patients, funds are necessary and the Ashram earnestly appeals to all charitable and philanthropic souls to come to its speedy relief.

During the year under report the outdoor patients numbered 9437 and the indoor 113. As the treatment is free, it can be imagined how the slender resources of the institution should have been strained to maintain the 113 indoor patients on a free list. The balance in the hands of the Ashram at the end of the year was only Rs. 1179-13-6 with no reserve funds to fall back upon. The total of patients served by the Ashram upto now is 47554 of whom 46721, were outdoor and 833 indoor patients. The Sevashram is wholly dependent on the small and precarious doles of charity which sympathetic souls have been sending. Yet, the silent and all-trustful workers of the institution have been patiently going on with their humanitarian work for the last nine years, without a thought of the morrow. Such work deserves better support than what has been given to it by Indians till now. We heartily commend this philanthropic institution to the notice of all charitable souls. Donations, however small, may be sent to Swami Kalyanananda. Superintendent Ramakrishna Mission Sevashram, Kankhal, District Saharanpur, U. P.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer.*

After the Vacation.

The College and the School have re-opened after the vacation. The students and the Professors and teachers have resumed regular work with their physical and mental powers renovated. Almost all the professors have returned. The boys are working hard for the next term examination.

The Deputations.

Professor Balkrishna M. A., Lala Lachman Dass B. A. Head Master, Master Lachman Dass of Ramnagar, Pandit Ralla Ram Shastri, Mehta Gyan Chand and Babu Gurditta Mal retired Station Master made a tour in the districts of the Punjab and collected subscriptions for the Gurukula. About 10,000 Rs. were collected. The Gurukula authorities are thankful to all these gentlemen for their self-sacrifing spirit. The success of the deputations has proved once more that there is no lack of enthusiasm for the Gurukula or of a desire to help the institution. The Gurukula like [illegible] indigenous institutions in India suffers for want of earnest self-sa[illegible] workers.

Professor Ram Deva in the South.

Professor Rama Deva went on a preac[illegible]mission to the South. He delivered lectures at Amraoti, Bombay, Madras and some other places. On his return journey he joined the anniversaries of the Dinapur, Monghyr, and Behar Arya Samajes. He has come back with the impression that even in extreme South educated people are in a suitable frame of mind to receive the teachings of the Arya Samaj.

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Madras is the graveyard of the hopes of social reformers. It has very appropriately been called the benighted presidency. The Brahmo Samaj has made no headway because of its Christian proclivities. The Theosophical Society is there not to eradicate social evils and superstitious practices but to invent philosophical explanations and allegorical interpretations. The work of social reform is uphill work. A social reformer has to brave the opposition of his kith and kin—a harder task than facing the shower of cannon-balls on the battle-field. Such courage cannot be inspired by barren intellectual beliefs. The driving force is supplied by feeling and nothing appeals to the feelings so powerfully as religion. Social reform in Madras is divorced from religion. Many social reformers there have lost all faith in the religion of their ancestors and have not the courage to adopt another. Very naturally they drift towards agnosticism and cynicism and learn to scoff and deride. Men who preach radical views from the platform will not dine with a fellow Brahmin belonging to another province. This state of affairs is deplorable in the extreme and if any modern religious movement can remedy it, it is the Arya Samaj. But most of our leaders are supine and attach greater importance to the up keep of " local " institutions than to the real mission of the Arya Samaj viz the prachar of the Vedic religion.

The Dussehra Festivities.

The Dussehra festival was celebrated on a grander scale this year than in ary previous ear. A detailed account will appear in our next issue.

*** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

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